



ANNUNCIATION CATHEDRAL

# HERALD



245 VALENCIA STREET, SAN FRANCISCO, CA 94103 • 415 864-8000 • FAX 415 431-5860 • E-MAIL [office@annunciation.org](mailto:office@annunciation.org)

JANUARY 2001

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## PARISH COUNCIL ELECTION RESULTS

On Sunday, December 10, 154 parishioners who are members of the Cathedral in good standing, elected seven members to the Parish Council for 2001-2002. Elected for the two-year term were: **Patricia Joan Aleck**, with 107 votes, **George Ambadiotakis Ambus**, with 119 votes, **Michael Misthos**, with 99 votes, **Nick Rally**, with 98 votes, **John Sooklaris**, with 94 votes, **James Denis Vorries**, with 81 votes, and **Denise Asimos Yeilding**, with 89 votes. **Barbara Karvelis** received 65 votes, and **Sophia Nicklas** received 57 votes. Following ratification of the elections by His Eminence, Metropolitan Anthony, those elected received their oath of office on Sunday, December 31 at the conclusion of the Divine Liturgy.

Together with **Matthew Boosalis**, **Chrisula Asimos**, **Michael Bagatelos**, **James Dariotes**, **Rose Kamages Hunter**, **Irene Melitas**, **Thomas A. Nuris**, and **Nicholas Svetcoff**, who were elected in 1999, they comprise the Parish Council for 2001.

Congratulations to all Parish Council members! Thank you for your dedication to the Cathedral - its present and its future.

## THANK YOU FOR CARING THIS CHRISTMAS

The ladies of the Annunciation Cathedral Philoptochos wish to thank all the Cathedral parishioners for their generous and enthusiastic response to our fourth annual Angel Tree Project. This year we collected over 150 gifts for the Orthodox Children who live in an orphanage in Guatemala. **Georgene Poulakidas** has visited and volunteered at the orphanage and knows the children personally. She posted pictures of them next to the tree.

The tags, with the names and ages of the children, were taken off the tree and the wrapped packages were returned to the church promptly. Our parishioners get an A plus for following directions. The packages have been mailed to Guatemala.

For the past three years, we have taken the gifts to the children of Jelani House. That is a facility in the City that rehabilitates men and women who are drug and alcohol abusers. During the program, they live with their families.

Thank you again, one and all, for participating with so much enthusiasm to this worthwhile project and introducing children to the love of God and people who care. -- **Nan Cusulos**

In the same spirit, we thank the parishioners of the Annunciation Cathedral who donated the many hundreds of packages and cans of food which were donated to the San

Francisco Food Bank. Once again, your generous sharing this Christmas brought comfort to many people who may otherwise have gone hungry. A few days before Christmas, the Action Ministry Class, under the leadership of **Deacon Paul Schroeder**, participated in the sorting of various food items at the San Francisco Food Bank. It not only sensitized the group to the plight of the hungry in our City, but it showed what can be done (the San Francisco Food Bank is an impressive operation!) when people of good will take the issue of hunger seriously and then take systematic steps to address it.

Again, thank you, Annunciation Cathedral parishioners, and may God bless you for caring!

## STEWARSHIP 2001

Our Church...  
A wise Investment

Stewardship 2001 kicks off our campaign on Sunday, January 14th. Please join us after church for a light lunch and pick up the NEW stewardship packets. Please be prepared to fill out both your Pledge and Time/Talent cards. Our goal for stewardship in 2001 is \$275,000, though our total budget is over \$500,000. This difference is made up through the many fundraisers throughout the year. Please take a moment and think about the many blessings that God has granted you; then reflect on the numerous ways in which the parish either can or already does enrich your life and the life of your family, spiritually and culturally.

"Each one should give then as he has decided, not with regret or out of sense of duty; for God loves the one who gives gladly." **Corinthians 9:7**

We appreciate your interest in and support of the Annunciation Cathedral.

Denise Yeilding, Stewardship Chair

## CRAB FEED - JANUARY 26th DON'T MISS IT!

Our annual crab feed, this year dedicated to Gus Derdevanis, is scheduled for Friday, January 26th, under the co-chairmanship of **Charlotte Derdevanis** and **Teia Nuris**. Cocktails begin at 6:00 pm, and dinner will be served at 7:30. Valet parking will be available.

Admission is \$35.00, and reservations can be made by calling Anna Dricos at 415/647-3853, or Ackie Argyres at 415/751-2180. Tickets must be paid for by January 19th.

They're going fast - don't miss out!

## FROM THE PRESIDENT'S CORNER

### A HAPPY AND BLESSED NEW YEAR TO ALL!

It is hard for me to realize that 2000 has come to an end and that we are now in 2001(the real millenium). This past year has been very productive for the Cathedral with lots of challenges and growth. Our Sunday school is growing, our youth and dance groups are flourishing, our altar boys are increasing in number, our stewardship program continues to progress, our festival was one of the biggest ever with more attendees from the outer community than ever, our Pentahilarikon was one of the most successful and elegant events held in our community hall, the new referral and service committee continues to develop a mission statement for service to the community, and we have joined in a rental venture with the Waldorf School which has proved to be most beneficial for the Cathedral. At our December Christmas Parish Council dinner we met and talked with a student from Holy Cross Seminary, Gary Kyriacos Kyriacou and his wife Christina, with the possibility that he might join the Cathedral later in the year as a second Priest. This has indeed been a productive year for us.

Yet as we approach each New Year we need to look not only at our progress but also at the needs of the Church to see if we are meeting the spiritual needs of all our members. As wonderful as all of the above events, activities and meetings are the reality is that we have a Church operation to support in order to provide for all our members. The Parish Council has had two full day Saturday meetings to discuss and chart where we want the Cathedral in the next year and in the next five years. Some of our New Year's wishes continue to be:

- A stewardship program that truly allows us to meet the

### SUNDAY BIBLE STUDY - JANUARY 14

Marina Taylor, a member of the Annunciation Cathedral, who has attended a number of Bible Studies in past years, and who has considerable knowledge of the Bible, leads a Sunday Bible Study at the Cathedral following the Divine Liturgy. In recent weeks, those in attendance number between 20 and 30. It is a most worthwhile study. A number of issues are discussed, including Holy Confession, Our Repentance and Return to God, and Our Struggle for the Crown of Life. The Bible is used as the basis for discussion, especially the New Testament, as are the writings of the Church Fathers. Later, other issues will be considered, notably, the second coming, or parousia. As we approach certain Holy Days, such as the Presentation of the Lord, the Annunciation, and Pascha, reference will be made to those Feasts and their role in our salvation will be examined. We invite you to join this wonderful study, which resumes on January 14.

### FATHER STEPHEN CONTINUES "BACK TO BASICS" COURSE- JANUARY 16

Last term, Father Stephen offered a "back to basics" course designed primarily for our Sunday School teachers, but open to anyone who wished to participate. The classes were held Tuesday evenings, 7 to 9 p.m. and covered topics that are basic to our Orthodox Christian Faith, including the Bible, the Ecumenical Councils, the Priestly Offices and Vestments, the Sacraments, the Divine Liturgy (treated separately), the Church Fathers, Holy Days and Feast Days, Saints and Martyrs and their Role, the Theotokos and Ever-Virgin Mary, the Church Canons, the Liturgical Year, and the Liturgical Books of the Church.

The course continues, beginning Tuesday, January 16, only this time the students will address the various topics. They will take turns reporting the results of their research and the discussion following will be on their presentations. We invite you to join this wonderful study, beginning on January 16.

operational needs of the Church by all of our Parishioners committing their fair share early so that budgets can be realized and support given to all ministries.

•Better communication between all ministries of the Church so that we can give better support to our members. We truly need a conference of all our ministries so that we all work under one umbrella and give support to one another.

•Organization of our Youth programs to provide for all age groups so that there are no gaps as children grow and mature and there is a new group for them to join.

•Support for all age groups in the Church such as our seniors who may need spiritual support as they age, married couples, and the continuing growth of young adult and teen age groups.

•Better advertising of our community hall so that we can continue to use it as a support of revenue.

•A better vision of our building program and where we want to be in the near future.

It is fine to say we have dreams and are committed to the growth of our Cathedral but we truly need to start a plan for growth. We cannot wait and wait. Now is the time!

These are just a few wishes for all of us to consider. There are many more. The Parish Council cannot do all of this alone. We are a team at Annunciation and as evidenced we all need to participate and work together to realize our dreams. I ask you to make a pledge to the belief in your Church with your time, talent and treasure. There is nothing we cannot accomplish without belief and commitment.

May all of our families have good health and happiness in this New Year.

Patricia Aleck

### CATHEDRAL VASILOPITA ON JANUARY 7

Sunday, January 7 is the Feast commemorating St. John the Baptist. At the conclusion of the Divine Liturgy, the Vasilopita (St. Basil's bread) will be blessed and cut and will be distributed to the presidents and representatives of the various organizations which make up the Annunciation Cathedral community, as well as to all the faithful. Individual vasilopitas, as well as a number of pastries, will be prepared for the every table during the coffee fellowship hour, which is held as a fund raiser for St. Basil's Academy.

This annual event, to which all are invited, is sponsored by the Cathedral Philoptochos as a way of supporting the Academy in Garrison, New York. The Academy began as an orphanage and now houses disadvantaged children from throughout the Archdiocese.

### STEWARSHIP DIRECTORY 2001

Plans have begun for our new directory. This year's directory will be a pictorial directory published by Olan Mills. All the clerical work is being compiled at this time, and many volunteers are needed to make this effort a success. Volunteers are needed to schedule appointments for families, hosts are needed to take photos are taken, and proofreaders are needed to make this our best effort. Please call Denise Yeilding to volunteer a few hours of your time @ (415)585-5883. Look to schedule your appointment in February. Photographs begin March 7th - 24th.

### CATHEDRAL COOKBOOKS

Cookbooks have arrived! For only \$20 you can have a terrific cookbook with favorite Greek recipes. They are available in the Cathedral office. Call 415/864-8000 for information and ordering. Funds from sale go to the Cathedral Building Fund.

# THE STEWARDSHIP OF ST. BASIL THE GREAT – JANUARY 1

St. Basil the Great, the eloquent preacher and foremost classical scholar of the Patristic Age, expresses his gratitude, love, and care for the Church in his many letters and homilies. The life of St. Basil is familiar to all Orthodox Christians. We know him for his generosity and for his abilities as an orator, a teacher of rhetoric, and for establishing monastic life and orders.

One of the fundamental truths that describes the life of this great saint of the Church is the passage taken from the Epistle of James, chapter 2:26 “*For as the body without the spirit is dead, so faith without works is dead also.*” In his own words the saint states: “*I will show my faith by my works, and that must be the touchstone of my sincerity!*”



We call St. Basil “Great” because of his life, the success in living true Christian stewardship and expressing himself in his sermons and writings. His knowledge and love for Ancient Greek literature gave him the opportunity to transpose this intellectual love into the truth of the Christian Orthodox Faith.

St. Basil’s writings encourage us to supply our soul with all that is best for her. He has written in his essay entitled “To Young Men on How They Might Derive Profit from Pagan Literature” the need for harmony between profession and lifestyle, emphasizing that you must strive to *be* what you *appear* – virtuous!

Our young people are greatly influenced by today’s world. One must realize that the examples placed before them from the music they hear to the movies they view do not always project a positive message. These influences affect the morals and values that are needed for our young people to develop the mature and responsible priorities expected for Orthodox Christian stewards. It seems that some Christian Orthodox people may also have their priorities out of order as evidenced in their responses to the call to follow the Biblical teachings regarding regular and proportionate giving to the Lord’s ministry.

Examining the life of St. Basil, we see that among his major contributions to the Church were his establishing monastic disciplines. Although we may not have the calling to become a monastic, the lessons and direction offered by St. Basil are applicable to the Christian steward of every age. St. Basil set Christian perfectionism as the goal. In the monastery, the monks were to practice Christian virtues together, especially those of brotherly love - the practice obedience to a spiritual father - the practice chastity and poverty, and the sharing of common goods of the monastery. After they achieved Christian perfection, they were allowed to come back to the world and help others to achieve Christian perfection. Thus, the monks had the mission of "social workers" as well. In addition to St. Basil's contributions to monasticism, he established orphanages, hospitals and schools. This was St. Basil's way of utilizing the monastic movement to benefit the mission of the Church in the world.

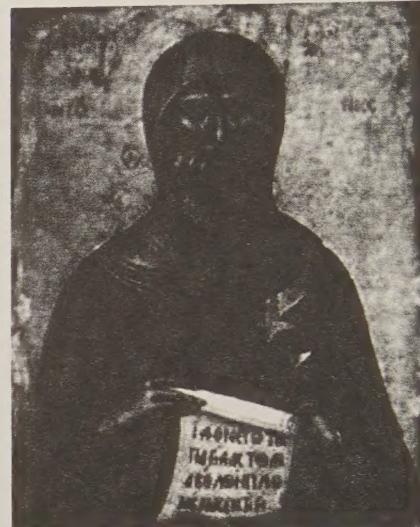
St. Basil recognized the importance of Christian Stewardship. He encouraged it for both the monastic community and for the stewards of the local parish. From St. Basil’s teachings we, too, can become better Christian stewards and sing to this great Father of the Church:

*“Your voice resounded throughout the world that received your word by which, in godly manner, you taught dogma, clarified the nature of beings, and set in order the character of people. Venerable father, Royal Priesthood, intercede to Christ God to grant us great mercy.”*

# THE STEWARDSHIP OF ST. ANTHONY THE GREAT – JANUARY 17

*"But now I come to You, and these things I speak in the world that they may have My joy fulfilled in themselves. I have given them Your words; and the world has hated them because they are not of the world, just as I am not of the world. I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them by Your truth. Your word is truth. (John 17:13-36).*

In this passage from the holy Gospel according to John our Lord and Savior Jesus Christ calls all those who would accept Him to a life lived in the world without being of the world. The Christian Orthodox believer is called to live a unique and distinctive life in the world. These unique and distinctive qualities of the faithful are shown by their lifestyle and ethical life which must be ideal!



Around the middle of the second century in the early Church, when Christian life reached a low point, some Christians, both men and women, reacted to this by raising their personal standards of austere Christian life. They practiced chastity, celibacy, poverty, prayer and fasting.

These Christian people aspired to live the angelic life. Many of them lived alone or in special houses as a community. By the middle of the third century, they began fleeing the world and going to the desert, where they established permanent habitations, whether by themselves or in small groups. They became known as the "anchorites" (from ἀναχώρησις: departure, flight); the hermits (from ἐρημός: desert); and the monastics (from μοναχός: alone; for a monastic who "lives in the presence of God alone"). The one who exemplifies the finest example of this type of commitment is the Desert Father, St. Anthony the Great.

St. Anthony was born into a wealthy family. When his parents died, he and his sister shared their wealth. Since the sister was a minor, he made sure she was cared for and then gave away all his portion of the inheritance to the poor and went into the desert to live the life of asceticism. St. Anthony had taken to heart the words of the Lord: "...sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow me" (Mark 10:21).

Many people imitated his example; they went and lived close to him, thus "*populating the desert.*" St. Anthony is considered the Father of Orthodox Monasticism, for his kind of monasticism, that of "*living alone with God as his only companion*", remained the most cherished monastic ideal for the monks of the Christian Orthodox Church throughout the ages.

Though few of us are called to follow the monastic life, *each* of us is capable of emulating the example of stewardship shown by the life of St. Anthony the Great. In his life we see a person with great faith and the dedication to follow the teachings of our Lord and Savior Jesus Christ; he is a man who loves, honors, and respects his parents; he shows a loving concern for his sister; we recognize his humility to give all he possesses to help the poor; and we witness a spiritual giant who teaches – "*Learn to desire humility, for that will cover your sins. All sin is hateful to God, but the most hateful of all is pride of heart. Do not consider yourself learned or wise, or all your toil will be lost and your ship will arrive empty at the shore...If you have great power, threaten no man with death; know that according to nature you also are subject to death and that each soul takes off its body as its final clothing.*"

# FOCUS ON YOUTH

## JOY IS HAVING FUN - COME JOIN THE EXCITEMENT!

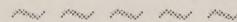
After a successful adventure at the Metreon to the movies in November, Joy is planning a Family Night of FUN at Rolladium Roller Rink on Friday, January 19, 2001. The fun will begin at 7:30pm - 11:00pm. This is a family night so everyone is welcome! A group discount will be given at the door to all those who mention Annunciation Cathedral. The Rolladium is located at 363 North Amphlett Boulevard in San Mateo, (650)342-2711. Maps are available from the Church office.

For further information, please call Denise Yeilding @ (415)585-5883. Come join the excitement.

## ARCHDIOCESAN YAL CONFERENCE 2001

Save the date: July 5-8, 2001. The YAL conference will take place in Denver, Colorado, July 5-8, 2001. Journey through life's milestones with Greek Orthodox young adults from all over the United States. The beautiful Rocky Mountains provide the backdrop for four days of spiritual discussion, fellowship and fun.

Check out the YAL website at [www.yal2001.org](http://www.yal2001.org) for program updates and conference details, or call 303 808-6314 for more information.



## BASKETBALL SCHEDULE

January 14

2:00PM GIRLS A VS. ASCENSION @ HOLY TRINITY  
3:15PM BOYS C #1 VS. ASCENSION @ HOLY TRINITY  
2:00PM BOYS C #2 VS. HOLY CROSS @ HOLY CROSS  
2:00PM GIRLS C VS. HOLY TRINITY @ HOLY TRINITY

January 20

1:00PM BOYS C #2 VS. HOLY CROSS @ HOLY TRINITY  
2:15PM BOYS C #1 VS. ST. NICHOLAS #2  
@ HOLY TRINITY  
10:00AM GIRLS A VS. ASCENSION @ ASCENSION  
11:15AM GIRLS C VS. ASCENSION @ ASCENSION

January 21

2:15PM GIRLS C VS. ST. NICHOLAS @ ANNUNCIATION  
3:30PM BOYS C #2 VS. ST. NICHOLAS #2  
@ ANNUNCIATION  
4:45PM GIRLS A VS. ST. NICHOLAS @ ANNUNCIATION  
2:00PM BOYS C #1 VS. ST. VARTAN @ HOLY TRINITY

January 27

1:00PM GIRLS A VS. HOLY TRINITY @ HOLY TRINITY

February 3

2:30PM BOY C #1 VS. HOLY CROSS @ HOLY TRINITY  
3:45PM GIRLS C VS. ST. NICHOLAS @ HOLY TRINITY  
5:00PM GIRLS A VS. ST. NICHOLAS @ HOLY TRINITY

February 4

2:15PM GIRLS C VS. HOLY CROSS @ ANNUNCIATION  
3:30PM BOYS C #1 VS. HOLY TRINITY  
@ ANNUNCIATION

4:45PM BOYS C #2 VS. ST. NICHOLAS #1  
@ ANNUNCIATION

2:00PM GIRLS A VS. HOLY CROSS @ HOLY TRINITY

February 10

10:00AM GIRLS C VS. ASCENSION @ ASCENSION  
1:00PM BOYS C #2 VS. ST. VARTAN @ HOLY TRINITY

February 11

2:15PM BOYS C #1 VS. ST. NICHOLAS #1  
@ ANNUNCIATION  
4:30PM BOYS C #2 VS. HOLY TRINITY  
@ HOLY TRINITY

February 24

12:00PM GIRLS C VS. HOLY CROSS @ ANNUNCIATION  
1:15PM GIRLS A VS. HOLY CROSS @ ANNUNCIATION  
4:30PM BOYS C #2 VS. ASCENSION @ HOLY TRINITY

February 25

2:00PM GIRLS C VS. HOLY TRINITY @ ANNUNCIATION  
3:15PM GIRLS A VS. HOLY TRINITY @ ANNUNCIATION  
4:30PM BOYS C #1 VS. BOYS #2 @ ANNUNCIATION

**SOME THOUGHTS ON THE CLERGY-LAITY  
CONFERENCE CONVENED BY THE ECUMENICAL  
Patriarchate in Constantinople,  
NOVEMBER 25 - DECEMBER 1, 2000**

It was a bold initiative on the part of the Ecumenical Patriarchate to have convened a world-wide clergy-laity conference of every church under its jurisdiction.

The Clergy-Laity Conference, held in Constantinople from November 25 to December 1, 2000, was but one component of the events planned by the Ecumenical Patriarchate to mark the 2000th anniversary of the birth of Jesus Christ. It was preceded by the meeting in Jerusalem in January of the heads (patriarchs and archbishops) of all the autocephalous churches which comprise world Orthodoxy, a world youth conference in Constantinople, in July, and an International Scientific Conference on the environment, also in Constantinople, August 28 to September 2, 2000. The year 2000 celebrations concluded with a second meeting of the heads of the autocephalous churches, in Constantinople, in December, 2000.

The Clergy-Laity Conference was billed as the most important component of the year 2000 celebrations. To be sure, it was an unprecedented event. Its scope was universal, reflective of the world-wide jurisdiction of the Ecumenical Patriarchate. Virtually every hierarch from the Churches of North and South America, Western Europe, Oceania, and the Far East was present, as were lay representatives, some seven hundred in all. The nineteen-member delegation from the Diocese of San Francisco, headed by His Eminence, Metropolitan Anthony, included Fathers Stephen Kyriacou, Jon Magoulias, Anthony Moschonas, James Retelas and Peter Salmas, and Angelo Stamis, Tom and Peggy Stefanopoulos, Peter and Litsa Preovolos, Barbara Kallins, Assemblywoman Elaina Alquist, Dr. James and Virginia Kallins, Christ and Pat Kamages, and Peter and Thelma Karaginas. Also participating, from the Diocese of San Francisco, were Elaine Huszagh and Linda and Steven Defoor.

The Conference was held at the Convention Center of the Istanbul Hilton, where the delegates were housed. Its planning and execution, one might observe, were virtually flawless, as were the side trips to Nicaea, Aghia Sophia, Chora, Zoodochos Peghe (the Living Spring) and the Phanar, where the Ecumenical Patriarchate is housed. So, too, were the conference amenities, including the simultaneous translations, preparatory materials, a Byzantine Icon Exhibit, an artistic program by the Athens Chamber Orchestra, and a concert by Nana Mouscouri.

The Conference itself consisted of an opening address by His All Holiness, Ecumenical Patriarch Bartholomew, who presided over all its proceedings, and various presentations on the theme, the parish, in its various dimensions. Metropolitan Dr. Chrysostomos of the Senior

See of Ephesus, Professor of University and Member of the Academy of Athens, spoke on "The Parish, Cell of the Church's Life--Living Experience and Contemporary Orientations and Challenges;" His Eminence Metropolitan Irenaios of Kydonia and Apokoronos spoke on "The Parish and the Greater Moral-Social Complications;" His Eminence Metropolitan Nektarios of Petra spoke on "Parish--Clergy;" Mrs. Katerina Karkala-Zorba, of Volos, Greece, spoke on "Women in the Parish;" the Very Reverend Protopresbyter Constantinos Miron, of the Metropolitanate of Germany, spoke on "The Parish and Its Structures;" His Grace Bishop Theodoretos of Nazianzus, of the Archdiocese of Thyateira and Great Britain, spoke on "The Parish in the Diaspora," His Eminence Metropolitan Dr. Constatninos of Derkoi, Professor of University, spoke on "Parish, Language, Education, Catechism;" and His Eminence Metropolitan Dr. Gennadios of Sasima, Professor of University, spoke on "The Parish and Youth."

All the aforementioned presentations of aspects of parish life issued from the underlying presupposition of the parish as the eucharistic community par excellence , that is, the Church in its fullness, inasmuch as it is headed by the bishop, who is the guarantor of its apostolicity, its catholicity, its orthodoxy, in a word, its Christian authenticity. Ample opportunity was afforded the delegates to ask questions, and considerable attention was given to issues ranging from the reinstitution of the office of deaconess to bioethical and moral concerns. However, much discussion centered around ecclesiastical structures, from which the American delegation appeared to be somewhat distanced. For example, the distinction between "community" (koinotis) and "parish" (enoria), appeared anachronistic in lands, as in America, where the faithful consist of fourth and even fifth generation Orthodox, as well as converts to Orthodoxy, and more the concern and experience of first and second generation Orthodox in Western Europe and Oceania who are, for the most part, migrant workers and emigrants, respectively, especially since the 1950's.

In addition, the exclusively plenary format did not provide the opportunity for workshops and the resolution of issues within smaller groups, which have become part and parcel of clergy-laity congresses in the American Church, let alone the opportunity to get to know one another, as Metropolitan Anthony pointed out publicly. This left some delegates with the impression that this conference did not go far enough. In all fairness, the chair took these observations under advisement and announced that future conferences (the Ecumenical Patriarchate intends to continue this format) will include workshops and the like. Nevertheless, these limitations impinge upon the conclusions of the Conference, which were approved by acclamation and, hence, not deliberated, during the final plenary session. (The conclusions are appended to this summary and merit careful reading. Please note, however, that the text is a translation of the Greek original, and there are some inac-

curacies. For example, the Greek text, conclusion number 5, line 9, speaks of the meivwsi~ of mixed marriages, which has been translated as "reverse." The correct meaning is "lessening," or "reduction," and not "reversal.")

This first-ever Clergy-Laity Conference of the Ecumenical Patriarchate coincided with the Patronal Feast of the Ecumenical Throne. Accordingly, the Office of Great Vespers was celebrated on the eve of the Feast of St. Andrew, the first-called of the Apostles, founder of the Church of Constantinople, at the Patriarchal Cathedral of St. George the Great Martyr. Immediately prior to the celebration of Vespers, the delegation of the San Francisco Diocese was received in private audience with His All Holiness, Ecumenical Patriarch Bartholomew. The meeting was cordial, gracious, and relaxed. His Eminence Metropolitan Anthony presented each delegate to the Ecumenical Patriarch who, in turn, greeted each one individually, and gave out small golden crosses, as a remembrance of our visit. At the conclusion of Vespers, in a very moving ceremony, four members of the San Francisco delegation, namely, Angelo Stamis, Tom Stefanopoulos, Christ Kamages and Peter Karaginas were inducted as Archons of the Ecumenical Patriarchate. The Order of St. Andrew embraces all in the Archdiocese of America who have been named archons, or defenders, of the Church of Constantinople. During the private audience, Angelo Stamis presented His All Holiness with a check for \$50,000, for the purpose of helping to renovate one of Constantinople's historic churches. His All Holiness designated a church near the Ecumenical Patriarchate where the protocol granting autocephaly to the Church of Moscow was signed. Interestingly, the protocol was also signed by the Patriarchs of Alexandria and Antioch who, due to political circumstances, were living in Constantinople at the time. The new archons pledged \$100,000 towards this project.

On November 30, all the delegates returned to the Phanar for the the Divine Liturgy, which was celebrated by His All Holiness and various hierarchs. It appeared that, not since an Ecumenical Council were so many Orthodox clergy gathered in one place, unrecognizable as to rank since, in the presence of the Ecumenical Patriarch, clergy do not wear pectoral crosses or engolpia (worn by bishops). The otherwise modest Patriarchal Cathedral resounded with the age-old Byzantine melodies of the Divine Liturgy of St. John Chrysostom, which lasted well past one o'clock, and during which His All Holiness personally distributed Holy Communion to all the faithful. It was a singular occasion and, in many ways, the climax of the Conference, inasmuch as it marked nearly 2,000 years of the uninterrupted presence of Orthodox Christianity in this Queen of Cities, which has seen the rise and fall of empires and numerous occupations, and which, but for the grace of God, faces manifold challenges and an uncertain future. There were, however, a number of hopeful signs for the future. One was the seemingly welcoming attitude of the

government and the indigenous population, overwhelmingly Moslem and, in the area of the Phanar, largely fundamentalist Moslem, who looked on as bishops, priests and monks, many in clerical garb, despite prohibitions to the contrary, walked freely, and without impedance of any kind. Another was the presence of prelates and representatives of other Christian traditions who annually gather for the Patronal Feast of St. Andrew, headed, at times, by the Pope of Rome and at least, since the mutual lifting of the anathemas of excommunication in 1965, by Ecumenical Patriarch Athenagoras and Pope Paul VI, by a papal representative. Yet another and, perhaps, more telling sign, was our own presence, a persistent affirmation that the Ecumenical Patriarchate continue to exist as the primal see of world Orthodoxy.

That the world-wide Clergy-Laity Conference was convened at all is remarkable. The Conference was significant in that, on the one hand, it portrayed, once again, the universal scope of the Ecumenical Patriarchate. On the other, it ushered in a new era in the relationship between the Churches around the world which are under the immediate ecclesiastical jurisdiction of the Ecumenical Patriarchate, and the Mother Church. It reinforced the inextricable link between them, which is likely to be defined further as future Conferences and, perhaps, Congresses, with legislative authority, delineate the relationship in light of the new world order.

The emerging role of the Ecumenical Patriarchate in this regard is not without challenge. First, it is a fact that the immediate jurisdiction of the Archdiocese of Constantinople is comprised of no more than two thousand souls, mostly in the environs of Istanbul, which is estimated to have a population of as much as fourteen million. Second, although the existence of the Ecumenical Patriarchate is guaranteed by international treaties, as the Treaty of Lausanne, it continues to be impacted by the vagaries of Turkish policies and politics. On the one hand, these have been responsible for the closing of the Ecumenical Patriarchate's Theological School at Halki. On the other, Turkey's desire for inclusion in the European Union and the pleas from world leaders to re-open the Theological School have resulted in a waiting game. In the near future, at least, the inability of the Ecumenical Patriarchate to train its own clergy calls into question its ability to chart its own future. Then, there are those, in America, who propose the creation of an autocephalous American Church, as a way of addressing the issue of multiple jurisdictions here. This issue is a highly complex one, as even these proponents acknowledge, and not one to find a speedy resolution, certainly not without the participation of all the interested parties, mother churches and member jurisdictions. Finally, there is the issue of the Church of Russia which, numerically, accounts for more than half of the world-wide Orthodox population and which, additionally, is at odds with the Ecumenical Patriarchate over the latter's support of the creation of

Churches loyal to it in Estonia and the Ukraine. Not to mention the fears expressed by some that efforts such as this first world-wide Clergy-Laity Congress are yet another attempt by the Ecumenical Patriarchate to micromanage the Church, certainly if the notion that the local parishes under its immediate ecclesiastical jurisdiction are, for administrative purposes, defined as "cells" of the universal Church.

In the 2000-year old history of the Christian Church, the historical role of the Ecumenical Patriarchate in shaping world Orthodoxy cannot be minimized. It was the Second Ecumenical Council, convened in Constantinople in 381 A.D., which in Canon III assigned to New Rome (Constantinople) the place next in honor after Old Rome. This was confirmed by Canon XXVIII of the Fourth Ecumenical Council, which was convened in Chalcedon, in 451 A.D. These prerogatives were responsible for the Christianization, by the Church of Constantinople, beginning in 863 A.D., of the Moravians (modern day Czechoslovakia), the Bulgarians, the Serbs and, finally, of the Russians. The role of the Ecumenical Patriarchate as primus inter pares (first among equals) was further enhanced following the Great Schism between East and West in 1054 A.D. Ever since, the Ecumenical Patriarchate has taken the initiative to coordinate theological initiatives and dialogue among the various autocephalous Churches, both with a view to calling for a Great and Holy Council as well as undertaking inter-Christian and inter-faith dialogues. This leadership role in the modern world became manifest with the issuance in 1920 of the encyclical "To the Churches of Christ, Wheresoever They Be." And this role, although challenged, as noted above, has never been disputed.

Second, the personal charisma of the present Ecumenical Patriarch has projected the Orthodox Church in an unprecedented way. The most travelled Ecumenical Patriarch in history, he has undertaken the initiative to provide a Christian response to environmental and other issues facing the modern world. Then, there is the issue of leadership itself. In a world where Orthodoxy is often viewed as fragmented or, at best, a loose confederation of Churches, Bartholomew's leadership facilitates an increasingly united voice for the Orthodox Church while respecting the rights of the various autocephalous Churches.

How does this bode for the development of the American Church? The present writer and, it is reasonable to conclude, all of our delegates to the first world-wide Clergy-Laity Conference concur that the future of the American Church is best served by continuing the present relationship with the Ecumenical Patriarchate, adjusted, as necessary, to reflect proper ecclesiastical order and the realities of our ecclesiastical life. For example, the new Charter under consideration for the Archdiocese of America proposes, in part, the creation of permanent Metropolitanates, the Metropolitans of which are elected by the Synod the Church in America rather than appointed by the Ecumenical

Patriarchate. They, in turn, have a voice in the election of the Archbishop. However, the Archdiocese remains an integral part of the Ecumenical Patriarchate, although perhaps in the sense of an autonomous, or self-functioning, Church. The relationship foreseen in the proposed Charter continues to strengthen both the Ecumenical Patriarchate and the Archdiocese of America for, it accords the Church of America the prestige of being directly linked with the primal see of world Orthodoxy while, at the same time, it acknowledges its developed status. To create an autocephalous Church in America, without resolving the multiple jurisdictional issues, at this time, would be nothing less than disastrous for, on the one hand, it would result in a marginalized "church among churches," something like a parallel Orthodox Church in America and, on the other, would deprive the Ecumenical Patriarchate of a link vital to its own future and the future of world Orthodoxy.

We live in exciting times, to be sure. Challenging and historical times, which are shaping both the future of the world and of the Church. Mindful that we continue to experience the grace of our Lord Jesus Christ through the unity of the fullness of the Church, both in our parishes and in the Church as it is expressed universally, in the words of the Conference, "we glorify God in Holy Trinity for this historic congress and for the thoughts, discussions and experiences which it provoked." We thank His Eminence, Metropolitan Anthony for the rare privilege he afforded us by inviting us to participate in this unique event in the life of the Church.

[The above was prepared as a working draft by our Dean, Father Stephen Kyriacou, at the request His Eminence Metropolitan Anthony and is printed here as a way of informing our parishioners of the recent world-wide Clergy-Laity Conference convened by the Ecumenical Patriarchate. The draft is being re-worked and will appear on the Diocese of San Francisco web site: [sfdiocese.goarch.org](http://sfdiocese.goarch.org).]

## **ASSISTANT NEEDED FOR ANNUNCIATION'S WEB SITE**

by Jim Lucas

Almost three years ago, I took on the task of designing Annunciation's web site. Since then, I have watched the site grow into something truly special. It exemplifies what the Internet Ministry is all about; outreach at worldwide level.

Our site averages 70 visitors per day, 80% from the US. Of those non-US visitors, the top three countries are 1) UK, 2) Canada followed by 3) Greece. The Cathedral receives email from all over the world. I personally receive email that ranges from questions like "What is the Philoptochos?" to "Can I help at a fundraiser?". Some are curious about our community and others just want to tell us how much their faith means to them. We are truly global.

I am looking for someone to help with the monthly maintenance to the site as a part of their stewardship to the church. Of course, some knowledge of computers is required (You don't have to be a programmer). If you are interested please contact me at 415.752.0850 or send an email to [jim@loukas.com](mailto:jim@loukas.com).

# January 2001

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>FEAST OF ST. BASIL</b> 10:15 - Liturgy Dance Practice	Jr. Varsity Basketball Practice	Open Gym			<b>EVE OF EPIPHANY</b> 9-Orthros 9:30-Great Hours 10:30-Vespers & Divine Liturgy followed by Blessing of the Waters
1		2	3	4	5	6
9 - Orthros 10:15 - Sunday School 10:30 - Divine Liturgy <b>VASILOPITA</b> Dance Practice	Dance Practice	Jr. Varsity Basketball Practice	Open Gym			- Greek School - Dance Practice
7	8	9	10	11	12	
9 - Orthros 10:15 - Sunday School 10:30 - Divine Liturgy 12:30 - Bible Study Dance Practice 2 - Basketball Games	Dance Practice 7- "BACK TO BASICS"	ST. ANTHONY THE GREAT 10:30- Liturgy Jr. Varsity Bskbl Practice 7 - PARISH COUNCIL	Open Gym	7:30 - JOY at Rolladium Skating Rink		- Greek School - Dance Practice
14	15	16	17	18	19	
9 - Orthros 10:15 - Sunday School 10:30 - Divine Liturgy 12:30 - Bible Study Dance Practice 2:15 - Basketball Games	Dance Practice 7- "BACK TO BASICS"	Jr. Varsity Basketball Practice				<b>CRAB FEED</b> 6 - Refreshments 7:30 - Dinner
21	22	23	24	25	26	5 - HIGH SCHOOL GIRLS AWARD DINNER
28	29	30	31			27

EVENTS  
TO  
REMEMBER

January 7  
Vasilopita

January 26  
Crab Feed

Easter  
April 15

September 21-23  
Food Festival

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HAPPY  
NEW YEAR!



TO ALL  
CATHEDRAL  
MEMBERS!

ANNUNCIATION CATHEDRAL

245 VALENCIA STREET, SAN FRANCISCO, CA 94103-2320



Orthodox Institute  
2311 Hearst Ave.  
Berkeley, CA 94709